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Capstone of the Arch . . . . . .
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APRIL • 1950

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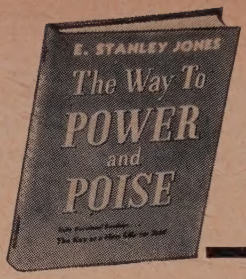

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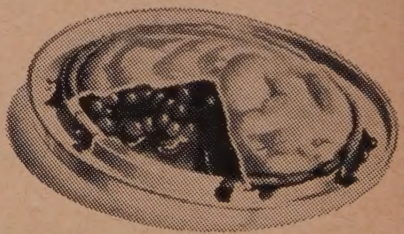

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HERALD

AT HOME AND ABROAD

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Published monthly from October to June inclusive by The Missionary Herald at Home and Abroad at 287 Fourth Avenue, New York 10, N. Y., under the auspices of the Missions Council of the Congregational Christian Churches for the American Board of Commissioners for Foreign Missions, the Board of Home Missions, the Council for Social Action and the State Conferences. Editorial and Executive Offices: Andrew Vance McCracken, Ph.D., Editor, William K. Wilson, Managing Editor, 287 Fourth Avenue, New York 10, N. Y. Subscription price 50 cents per year. Canadian and foreign postage 36 cents additional. Reentered as second class matter October 15, 1948, at the post office at New York, N. Y., under the Act of March 3, 1879. Acceptance for mailing at the special rates of postage provided for in Section 538, Act of Feb. 28, 1925, All rights reserved by the American Board of Commissioners for Foreign Missions, 14 Beacon Street, Boston 8, Mass.

It's About Time . . .

. . . that we undertake anew the task of producing Christian men and women

ANDREW VANCE McCRACKEN

The newspapers and the radio are having a field day, as this editorial is begun, with the sentencing to prison of a young man, "the intellectual superior of anyone in the court," for conspiracy and betrayal.

The brilliant physicist had made use of top-secret information for the purposes of political treason. His extraordinary gifts — and potential — as a scientist had seemed to him less important than his ideology. He had been willing to barter an honorable position among those who trusted

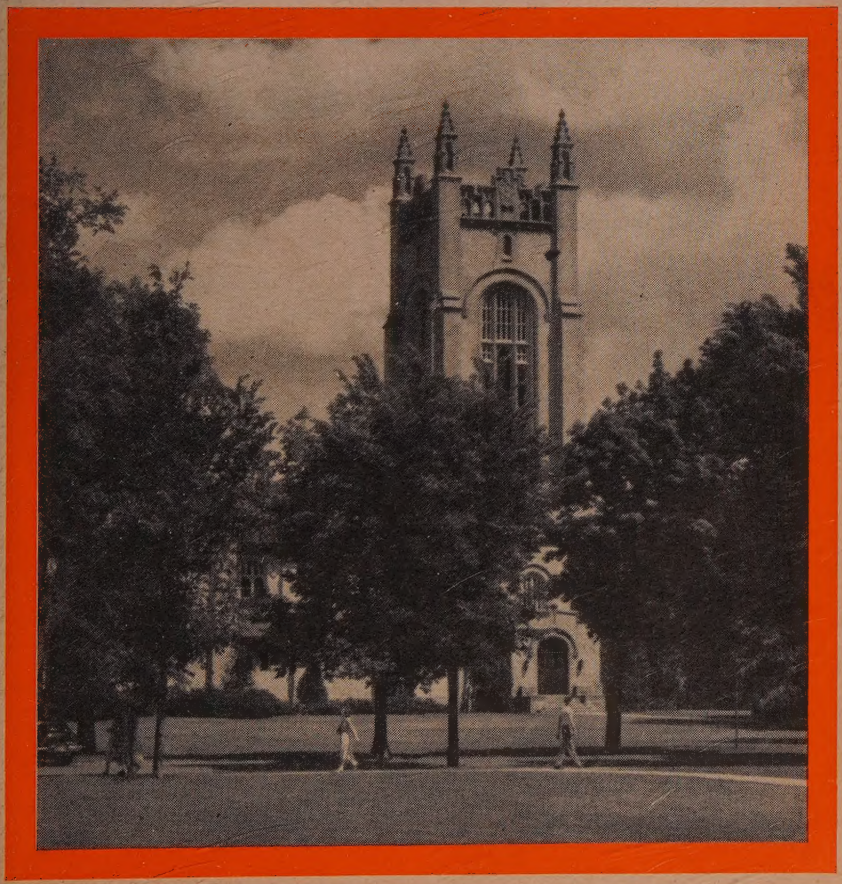
him for the contemptuous acceptance, by those who trust no one, of intimate facts which he was sworn to guard. For this reason, he was tried, sentenced and imprisoned.

What lies behind this sorry incident? The trial was conducted in strict accordance with the traditions of open justice and fair play. And though the brilliant intellect of this young man is no doubt clouded and confused by dark emotional conflicts from the unconscious underworld, the problem cannot be solved by giving it a purely psychological interpretation.

Deeply buried in one story of this "intellectually superior" young man we encountered this acute observation: "He is characterized by a complete disregard of moral values, evidenced by the belief that Nietzsche was a greater man than Jesus Christ."

How does a young man arrive at such a position? By what steps could he have come to the conclusion that a gospel of disillusionment and force is more true and inspiring than the

Below, Skinner Memorial Chapel, Carleton College. *Opposite page,* choir rehearsal, Beloit.



Above, Elon College choir broadcasting program sacred music. *Left,* Yale Divinity School.

gospel of goodwill and love?

Whatever may have been the psychological factors that finally drove him into this hopeless situation, it is certain that his rational and moral character had been tragically undermined. And in this respect, the potentially outstanding scientist represents the spiritual and moral confusion of our contemporary civilization, and he is disquietingly characteristic of our generation.

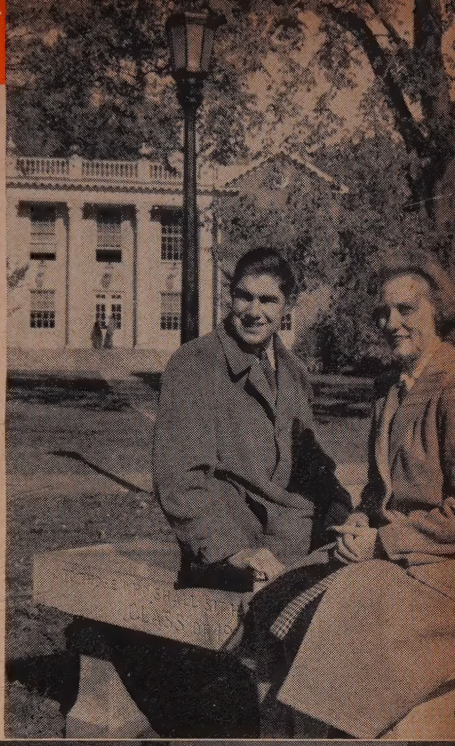
No matter, therefore, what pathological or legal conclusions may be arrived at, the profounder issue still remains unsettled. What sort of character structure is required for the democratic way — for the life of social, economic and political liberty? "Intellectual superiority" is important, but it is not enough. And ideological sophistication will not do.

Our forefathers, who brought with them desire for freedom and genuine concern for its establishment in a democratic church and state, recog-

nized two chief needs in nurturing the concept of Christian liberty.

Faith in the reality and power of God's goodwill was one — and the other was Christian education. Those earlier Congregational Christians knew by sound instinct that "if people were to govern themselves in church and state, opportunity for education must be provided," and so, the meeting house was built and then the school — overlooking the village common.

As the Pilgrim spirit translated itself into the spirit of the pioneer and the missionary, there spread out from coast to coast, and stretched around the world, a network of Christian schools, colleges and theological seminaries, conceived in spiritual liberty and dedicated to the development of a free people in a free society.



Right, Tanner Memorial Library of Illinois College. *Below,* art class at Drury College.

OBSERVE COLLEGE SUNDAY

April 23, 1950

Secure a member of the faculty of a church-related college or seminary to speak at the church service. Arrange a young people's program with a student or recent graduate of a church-related college as the speaker. Remember these institutions and their students in your prayers and also by your gifts.

And if — as we believe — one of the most urgent calls upon this generation is to save and reinvigorate our Christian culture and our democratic way of life, it falls to us as Congregational Christians — with our notable heritage of concern for personal faith and Christian education — to undertake anew the tasks of educational evangelism and evangelical education. Our church-related schools, colleges and seminaries are doing a Herculean job on their limited budgets. They must have our greatly increased support and encouragement.

BASIC PRINCIPLES

When Daniel Webster made his famous reply to Robert Young Hayne more than 100 years ago, he first called his eloquent opponent to a reconsideration of the basic principles involved in the discussion. "When the mariner has been sailing in thick weather," declared Mr. Webster, "he avails himself of the first opportunity to take his latitude. Let us imitate this prudence." Then he asked for a reading of the background and original considerations of the debate.

We — both as a fellowship of churches and as members of a democratic society — are "sailing in thick weather" which is likely to last for some time. Ordinary prudence and a sense of Christian responsibility indicate the grave necessity of recalling, reconsidering and reaffirming the basic educational principles and essential emphases to which our Congregational Christian traditions and loyalties have long since committed us:

1. The training of *democratic personalities* — Christian young people who play the game fairly, who possess social imagination, who recognize their collective obligations, and who are equipped by their character structure to fill a creative role in that larger society which embraces all mankind;

2. The production of *developing personalities* — Christian young men and women with a growing capacity to think clearly, to feel deeply, and to decide and act in accordance with those high ethical standards which, through some 1900 years, have been tried and tested and found to be good;

DISCIPLINED PERSONALITIES

3. The creation of *disciplined personalities* — Christian young men and women of rational judgment and moral courage who discern the truth beneath all sham and who speak the truth as they discern it; whose character structure is shaped and upheld by an integrity and consistency which nothing can destroy or interrupt; and whose faith cannot be shaken and whose hope cannot be dimmed.

In other words, to paraphrase Josiah Royce, the following is what we as a Christian fellowship must be saying — through our church-related colleges and the program of our Department of Higher Education — to

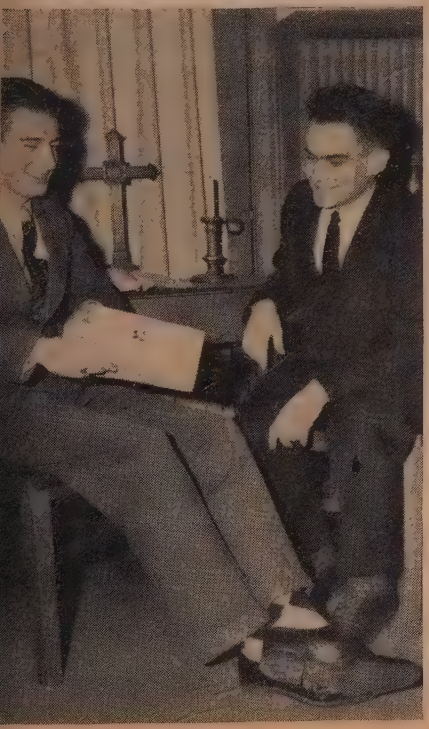
the youth of our churches, of our country, and of the whole free world:

"You, at this moment, have the honor to belong to a generation whose lips are touched by fire. The human race now passes through one of its crises. New issues, new ideas — a call for young men and women to carry on the work of righteousness, of charity, of courage, and of loyalty — all these things have come and are daily coming to you.

"When you are old, however, and memory brings back this moment to your minds, let it be able to say to you:

" 'That was a great moment. It was the beginning of a new era. This world in its crisis called for volunteers, for men of faith in life, of patience in service. I responded to the call, however I could. I volunteered to give myself to the cause of humane and brave living. I studied, I loved, I labored unsparingly and hopefully, to be worthy of my generation.' "

Lajos Illes *(right)*, Austrian DP, resumes his theological studies at Pacific School of Religion on funds raised by fellow students.



HOW CAN WE HELP?

Ministers and members of our Congregational Christian churches! How can we help to clarify our present situation? How may we serve our time? What can we do to save and reinvigorate our Christian culture and our democratic way of life; to lead our country — and our world — into that "new birth of freedom" for which history so breathlessly waits?

We can — indeed, we must — intensify and strengthen our historic ministry of Christian education!

And, as a symbol and token of our united purpose, we may observe and celebrate College Sunday, April 23rd, to point up the relationship between our churches and higher education — and by our prayers and our sacrificial offerings for our total educational program, we can help to produce Christian young men and women both intellectually superior and spiritually gifted, both scientifically proficient and emotionally mature.

IF WE BUT WILL!

It is to the clarifying of the present rational and moral confusion in respect to human values and relations, as revealed in the young man with whose story this editorial began — *and to the training of democratic, developing and disciplined personalities* — that our Congregational Christian program of higher education — at home and abroad — is directed. We can prevent the collapse of our contemporary civilization if we but will!

Illustrations in this editorial by courtesy of the colleges and seminaries indicated in the captions.

A candid and very personal story of what a church-related college has meant to one young man.

DOORWAY TO THE FUTURE

HERMAN H. LONG

I know of no better way of depicting what a church-related college has meant to me than to give a candid and personal account of my life history, for only in this way can you see the antecedents to the experience of Talladega College and how it was veritably a doorway to the future.

My own life history is typical of the cases of hundreds of other men and women who have attended Talladega College and the other American Missionary Association institutions. This is the justification I am assuming for this personalized account.

THE COTTON BELT

I was born in Birmingham, Alabama, the fourth in a family of eight children. My father had settled there as a boy of seventeen, after migrating from Robinson Springs in the heart of the cotton belt area, near Montgomery.

The limitations of a sixth grade education were overcome by determined personal ambition, and he became a railway fireman and subsequently vice-president of a national union of Negro trainmen who organized to protect their job and seniority rights from the Jim Crow railway unions and from the zealots among them who were out to eliminate the Negro trainmen.

I have a persistent early memory of my father leaving home before daybreak, carrying a lunch pail, and with a heavy forty-five hidden in the pocket of his overalls for protection from attack. Several Negro firemen had been shot and killed in the dark while watering their engines at isolated stops. This was never discussed by the family, and it was not until recently that I learned about the special aspect of employment problems in race relations in which my own parents were so intimately involved.

Birmingham was then, and still remains, a hot-bed of reaction and racial conflict. Another persistent memory of my early years goes back to the period of mass hysteria, fear, and constantly impending riot that followed the first World War. When only a boy of six I saw a Negro veteran shot in angry resentment by a streetcar conductor because he questioned the amount of change given back when he paid his fare.

Such incidents happened daily, and soon there were rumors that the Negro community was to be attacked

"My own life history," says Dr. Long, *right*, "is typical of the cases of hundreds of other men and women who have attended Talladega College and other fine American Missionary Association institutions."

and ruined. My father and his friends held secret meetings at our house, planning for the defense of their families and children. The riot never came off but the threat and the fear remained. There soon followed a large-scale movement of Negro families from the city to safer locations in the North.

Our family joined the long pilgrimage of Negro migrants to Chicago, seeking freedom, safety, and economic opportunity. We settled on the Southside and bought a home. We children went to the Chicago public schools. But the haven of the North proved to be only partial, for it was impossible for my father to get a job as a

fireman on any of the northern railroads, since such employment was reserved exclusively for white men. It was necessary for him, therefore, to return South to his old job where he had accumulated twenty-five years of seniority. So we lived during eleven crucial years of childhood as a divided family: father making occasional visits to us from his work in Birmingham, and mother maintaining the household and managing singlehanded her brood of eight juvenile firebrands.

During the twelve years of our residence in Chicago, I became "northernized," shaking off many of the attitudes engendered by earlier experience, and getting rid of some of my fears. The freedom was exhilarating, exciting, enjoyable; and with the help of good schools and competent teachers I gained some knowledge of the world of books.

But, unfortunately, this world of study was far separated from the world of my immediate experience. I became expert in the lore of the Negro ghetto — hemmed-in and isolated from the broader culture and opportunities of the city. The great Chicago and Northwestern Universities lay in forbidden territory—parcels of the restricted residential neighborhoods including the beautiful midway and the luxurious northern lake-front areas. The possibility of entering these regions was always intriguing but too remote to prompt serious consideration.

RACE DISCRIMINATION

The ghetto and its isolation did their work. My life goals were blocked off by the stubborn realities of life. I was held a prisoner within the narrow pale of race discrimination.

I graduated from high school with fairly respectable grades, but with far greater competence as a basketball player; and this forms a part of the great accident that led me to college and into the world of broader opportunity.

For two years after high school I floundered about aimlessly, working for my living as a porter in Chicago's YMCA hotel. Meanwhile, my mother had died and the younger children had returned South to be with our father. It was on a visit to see them that the possibility of going to college opened to me.

TUITION SCHOLARSHIP

I ran across an old friend who was then a senior at Talladega. Though not an athlete himself, he was zealously interested in the Talladega athletic program. He introduced me to Arthur D. Gray, an ardent intercollegiate sports fan, who was serving as alumni secretary for the college. Backed by my rather good high

Students admire Talladega's library murals.

On the Talladega campus, Dr. Long found a congenial and friendly atmosphere — stimulating, exciting and unexpected. "Here is an interracial community in the heart of the rural South."

school grades and a recommendation from my former principal, Dr. Gray helped me to get a tuition scholarship. This was practically the only resource I had, for my father was at this time financially hard pressed. So I left Birmingham with nothing but the scholarship, and arrived at Talladega with only five dollars in cash money. I remember Dean James T. Cater's look of mild surprise, followed by a wry, amused smile when he learned of my economic condition. But, I was given a job to help defray expenses and so got started.

FRIENDLY ATMOSPHERE

The first year at Talladega was difficult and I had to be rescued in the Spring by a teacher who had become interested in my future. If I had then known the small size of teachers' salaries, I would have more fully appreciated this sacrifice which tided me over until I could sustain myself. I won scholarships each year, had two jobs, and became the campus barber. I also played basketball, football, highjumped on the track team and had a brief encounter with the college baseball team. This made an odd combination with my developing interest in philosophy and psychology and my participation on the varsity debating team.

INTERRACIAL COMMUNITY

I had approached Talladega with much of the disdain that northern Negroes feel for the South and for southern Negro colleges. But the first few hours on the campus changed my attitude entirely. Here was congenial and friendly atmosphere, stimulating and exciting. I was entering a world unknown and unexpected. Its influence seemed to resolve many difficulties left over from my past experience: the memories of fear and frustration in Birmingham (only sixty miles away), the added disillusionment of the Chicago ghetto which had deadened my ambitions, limited my perspective and thwarted my efforts to find myself.

Here was an interracial community in the heart of the rural South, presided over by kindly President

Sumner and his charming wife, and manned by a group of Negro and white teachers who encouraged, challenged, and inspired us in every way. This was my first opportunity to meet and know a Negro college teacher, and to encounter many specialists in various branches of scholarship and science who associated with their peers in the world of learning on a basis of equal competence and with an ease and naturalness I had not imagined possible.

TALLADEGA PERSONALITIES

James T. Cater, dean of the college; Charles Haynes, professor of history; Margaret Montgomery, teacher of English; and Peter Cooper, professor of philosophy, made the most profound impression at the beginning—and later William Thornton, professor of physics, and Buell G. Gallagher who came to us fresh and enthusiastic, challenging not only our educational procedures but the very foundation of the dual school system in the South. I had the privilege of interviewing Dr. Gallagher, on his very first day on the campus, for an account in the school paper, *The Mules Ear*. The impact of Dr. Gallagher's character was to give a momentum of lasting duration to the student body and the school program. Through him I was to go later to the Hartford School of Religious Education, which in turn introduced me to further years of graduate study at the University of Michigan where I could follow out my now crystallized interest in psychology.

It was wise, modest and reserved Peter Cooper who shaped my rising interest in philosophy and psychology. The English teacher who had first assisted me financially thought that I was philosophically minded, and directed me to Dr. Cooper as my major professor. I became Peter Cooper's first major, and soon I was joined by others. We were a competitive lot, inspired by Dr. Cooper's seemingly boundless knowledge and his genuine tolerance of our endless arguments. We competed in the quantity and quality of our readings and took issue with each other over ques-

"We competed in the quantity and quality of our readings and took issue with each other over interpretations." *Below*, Talladega students use Book Mobile to share books with rural people.

"This was my first opportunity to meet and know a Negro college teacher; and to encounter specialists in various fields." *Above,* Mr. Harrison directs the Talladega College choir.

tions of interpretation. In classroom or far into the night in Dr. Cooper's apartment, these discussions went on endlessly. Before I knew it, as the years added up, I found myself at home in the world of thought, in the presence of ideas and of scientific fact — the realm where my further development was to take place.

SIGNIFICANT ACHIEVEMENTS

Every one of this small group of philosophy majors was destined to go on into other significant achievements. Kermit McAllister and Cornelius Golightly both received their doctorates in philosophy at the University of Michigan where I was later to do the same in psychology. But first I made a detour through a new and expanding world of opportunity that opened to me at Fisk University — another A.M.A. college — through Dr. Charles S. Johnson. There I met one of the great minds in American sociology — Robert E. Park.

The rest of this personal history is known to many of you, for it continues with the program and work of the Department of Race Relations of the A.M.A. in which I am now engaged. And as I proceed with my interests and my career that mean so much to me, I often wonder where I would be if there had not been a Talladega College!

Dr. Long is the director of the Fisk University office of the Race Relations Department of the A.M.A. Division of the Board of Home Missions.

Illustrations in this article by courtesy of Blackstone Studios and Marion Palfi.

The National Council

THE CAPSTONE OF THE ARCH OF PROTESTANT COOPERATION

DONALD C. BOLLES

Christ's prayer for his disciples, "that they may all be one," echoes today in the hearts of millions of Christians as they realize that only by Christian cooperation and by faithfully following in the Master's footsteps can men find the answer to the problems of a morally bankrupt world that finally has succeeded in learning literally how to destroy itself.

In developing an ever-widening horizon of cooperation in the effort to follow Christ into the factory, the business office, halls of government and the farm, American churches have exhorted themselves: "Let us do together those things that can better be done together than separately." And the American genius for organization known the world over has been at work in contemporary churchmanship.

EARLY COOPERATION

Through the Federal Council of the Churches of Christ in America, formed in 1908 at Philadelphia, the Congregational Christian churches, Methodists, Episcopalians, Baptists, Presbyterians and many other denominations have worked together for evangelism, better race relations, international and economic justice and in related fields.

At least ten years ago it became evident to Protestant leaders that further steps should be taken to implement and vitalize the Christian gospel in local parishes and communities. A cumbersome network of overlapping interdenominational agencies had grown up to meet new needs as these developed and became acute. As denominational cooperation expanded through local councils of churches it became increasingly evident that the Christian program, nationally as well as locally, would benefit from a more effective consolidation of forces and a reduction of waste in time and effort.

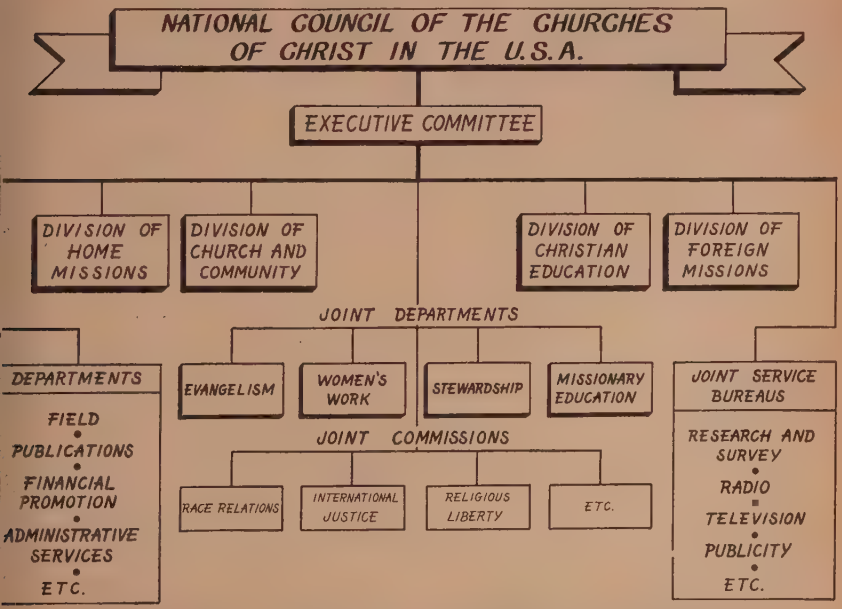
After a decade of planning, interrupted but not seriously impeded by the war, the National Council of the Churches of Christ in the U.S.A. has emerged as the new pattern of interdenominational life and work. Through the leadership of Dr. Luther A. Weigle, for many years Dean of Yale Divinity School and a former president of the Federal Council of Churches, a plan is now set up for the merger of seven and possibly eight agencies. Cleveland, Ohio, where American Protestantism has often met for important business, will be known especially as the city in which this new instrument of the ecumenical movement was shaped.

Representatives from most of the Protestant churches in America, together with the heads of the Eastern Orthodox church in the United States, will gather between November 26th and December 3rd this year in Cleveland's municipal auditorium to write another chapter in the annals of high churchmanship. A planning committee, of which Dr. Samuel McCrea Cavert is chairman, is engaged in developing ways and means to make the occasion outstandingly significant in the lives of America's 49,000,000 Protestants.

NATIONAL COUNCIL MEMBERS

The National Council—capstone of the arch of interdenominational cooperation — will be formed by the merger of: 1. The Federal Council of the Churches of Christ in America; 2. The Home Missions Council of North America; 3. The International Council of Religious Education; 4. The Missionary Education Movement of the U. S. and Canada; 5. The National Protestant Council on Higher Education; 6. The United Council of Church Women, and 7. The United Stewardship Council.

All these agencies will give up their individual identity to become part of the National Council, with the full support of twenty-five denominations or communions in the United States. Many of these agencies are long established. The International Council of Religious Education has had its roots in the first National Sunday School Convention, held in New York in 1832. The Federal Council, which formed the structural pattern of many local and national



TENTATIVE CHART OF PROPOSED NATIONAL COUNCIL OF THE CHURCHES OF CHRIST IN U.S.A.

church federations, and of the World Council, was organized in 1908. The United Council of Church Women was founded more recently, in 1940, and now has a membership of 10,000,000 Protestant women enrolled in 1,500 local councils.

A prospective eighth member of the National Council is the Foreign Missions Conference of North America which was set up in 1893. While the Conference decided one year ago against becoming a constituent body of the National Council, it has called a meeting, to be held in April, to reconsider the action previously taken. The specific program of each merging agency will be maintained through a particular division or department of the National Council. The widespread outreach of the Home Missions Council, for example, will be unified in a department of "Church and Community," thus eliminating many cases of overlapping. Effective effort will be promoted at other points by centralized departments of a similar sort—each of which will serve the entire organization in a total program including such fields as public relations, publicity, radio, television, research, library, finance, publications and shipping.

GREATER SERVICE

As the strength of seven, and perhaps eight agencies flows into the structure of a single well articulated organization, the general improvement of all forms of service is virtually assured. But, while this result alone would justify the establishment of the National Council, a more fundamental contribution to Christian living and Christian leadership may be expected in communities, towns, cities and rural areas throughout the entire country and among all people.

Christian unity has been spreading locally across our nation at an accelerating pace. Today there are 747 state and city councils of churches and more than 1,500 ministerial associations. These carry on inter-church programs of evangelism and social action. Their localized activities will be powerfully augmented when linked organically with seven or eight separate over-all divisions within the new National Council.

The Council's sponsors believe that they are forging a fine instrument for the advancement of Christian life and leadership among the 150,000 local churches — one with which all may work unitedly in the effort to spiritualize secular society and to restore religious faith to the spiritually hungry people.

CONGREGATIONAL CHRISTIANS

In a small office located at 156 Fifth Avenue, New York City, in the Presbyterian Building, a vast amount of work must still be done prior to the Cleveland convention. This preliminary program is administered by Dr. Earl Frederick Adams, the Planning Committee's executive secretary, formerly with the Protestant Council of the City of New York.

Among the Congregational Christians who serve as members of the Committee on Program and Procedures—which among other things is developing procedures for the Cleveland convention — are Dr. Douglas Horton, Miss Helen Kenyon, Dr. Henry Thomas Stock and Dr. Weigle. On the Planning Committee are Dr. Truman B. Douglass, president of the Home Missions Council, Dr. Frederick L. Fagley, representing the Federal Council of Churches, and Mrs. William H. Medlicott, who represents the United Council of Church Women. Other Congregational Christians are at work on several important sub-committees.

Mr. Bolles is Director of Public Relations of the Federal Council of the Churches of Christ in America.

PILGRIM FRONTIER

Edition

Congregational Conference of Southern California and the Southwest

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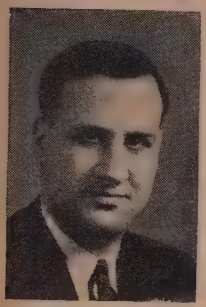
SPRINGTIME INDICATIONS



Nelson C. Dreier

Every indication shows an increased interest in and loyalty to the concerns of Our Christian World Mission. Acceptance of goals for 1950 and payments in the early months are most encouraging. Surely every church that understands the human needs and the spiritual objectives we strive to meet in our Conference, the Board of Home Missions, the American Board, the Council for Social Action, and Relief and Rehabilitation will continue to increase its support until we reach our full objective.

At the Mid-Winter Meetings of the denominational agencies we were happy to learn that our churches increased their giving $24,999 in 1949 over 1948 benevolences. We have reached a new high of $188,411 in our total of benevolence giving. We are happy to report substantial reduction in conference debts.

We show an interesting trend in what is called Evangelistic Ratio. A steady increase in membership in the past years puts us well at the head of the list with the most rapidly growing conferences in the fellowship. In terms of new churches established we lead. Our potential is high and our opportunities great.

Easter 1950 should be a great time of ingathering for all of our churches. No church should content itself without extending its spirit and program to many who are unchurched.

Sincere Greetings.

— Supt. Nelson C. Dreier

* * *

ALL ROADS LEAD TO SAN DIEGO MAY 9-10

The Sixty-fourth Annual meeting of The Conference of Southern California and the Southwest will be held in San Diego First Church from 9:45 a.m. May 9 to 5:00 p.m. May 10.

Overnight hospitality will be provided by the churches of San Diego for those who register by May 2!

The roster of speakers is not complete as this is written but the Rev. Wm. E. McCormack of First Church, San Francisco, president of the Board of Home Missions, and the Rev. David McKeith, Jr., Executive Vice President of The American Board, will each give two addresses.

A new feature of the program this year will be the public presentation of certificates of merit to all churches which met or exceeded their accepted benevolence goals for 1949.

Peruse the full programs which will be sent to each church. Note the special periods of emphasis for all phases of the total program. Encourage individuals in your churches who have never attended to do so.

Set your faces toward San Diego!

AMONG OUR CONFERENCE MINISTERS

The Rev. Gerald C. Churchill, minister since 1943 of the Community Congregational Church, Villa Park, Illinois, was given a unanimous call by the Redlands Church on February 5. He is thirty-nine years of age, married, and has three children, seven, ten and twelve years of age. A graduate of Ripon College, Chicago Theological Seminary and the University of Chicago, he was ordained in 1936. He will begin his pastorate in Redlands on May 1.

The Rev. Peter J. Jansen, associate minister at Pasadena First for the past two years, became minister of the Congregational Church in Mason City, Iowa, which has a membership of 800, on March 1.

The Rev. Anthony S. Donat, minister of Pilgrim Congregational Church in Pasadena since 1943, passed away suddenly on February 14. Memorial services were held on February 17. He was ordained in 1908.

The Rev. Harold G. Jones, minister of Central Church, Worcester, Mass., since 1944, preached his first sermon as minister of The Claremont Church on February 12. A reception for Mr. and Mrs. Jones and their two children was held at the church on February 19. More than a year had elapsed during the church's quest for a minister. A native of Canada, Mr. Jones grew up in New England and is a graduate of Boston University and Yale Divinity School. He received the degree of doctor of divinity from Piedmont College in 1946. He was ordained in 1925. In 1947 he was one of seven American clergymen to serve as exchange ministers in England and Scotland. Mrs. Jones is an author and very active in religious and civic organizations.

The Rev. Peter A. Lee was formally recognized as the associate of the Rev. E. Major Shavers of our Logan Heights interracial church in San Diego on March 12, the Rev. Glenn A. Rowles preaching the sermon.

The Rev. Harry A. McPheeters of Santa Ana, was called January 29 to the pastorate of our Willowbrook Church which he had been serving as interim minister since January 1. In June he will move his family to the Willowbrook community.

The Rev. Albert R. H. Miller was formally recognized as pastor of our Buena Park Church on March 5. The Rev. Fred W. Niedringhaus was moderator, the Rev. Stuart L. Anderson preached the sermon and Supt. Nelson C. Dreier gave the recognition prayer.

The Rev. Clarence A. Neff, associate minister of The Claremont Church for the past ten years, submitted his resignation at the annual meeting, same to take effect on July 1.

The Rev. Helen D. Thomas, Director of Christian Education at Ontario, received ordination on February 6 at Ontario, ministers and delegates from fourteen churches constituting the ecclesiastical council. Those participating besides Miss Thomas were the Revs. Ralph Waddell, Robt. Inglis, Wm. D. Pratt, Vernon L. Booker, Arnold A. Brown, Carl E. Magnusson, Daniel Hogan, Chester Ferris and Donald W. Head. Flowers were furnished by South Congregational Church, Concord, N. H., home church of Miss Thomas. She is a graduate of Pacific School of Religion.

CHURCHES WITHOUT MINISTERS

On February 25 churches without regular ministers were: Arvin, Corona del Mar, Pasadena Pilgrim, Rialto, San Diego Chinese, Willowbrook, and Tombstone, Arizona.

Institute of Churchmanship, Pomona College, Claremont, April 24, 1949.

FIFTH ANNUAL INSTITUTE TO BE HELD

Laymen from more than forty churches attend these annual institutes and many have an unbroken record of attendance at the last four.

This year the Institute will be held at Whittier College on Sunday, April 23, from 10:00 A.M. to 5:00 P.M. At the morning church service the Rev. Albert W. Palmer will be the preacher.

Eight seminars will be held in the afternoon. As this is written the list of themes and leaders is not complete but by the time this is read full details will have been sent to all of our churches.

This Institute is probably the high point of the Laymen's Fellowship year and it is hoped that many churches which have not been represented heretofore will send a carload of laymen this year. It will pay tremendous dividends in the local church.

Send registrations and dinner reservations to Congregational Conference, 3126 W. Adams Blvd., Los Angeles 18, Cal.

AMONG CONFERENCE LAYMEN

The Minister's Men, a fellowship of laymen in Pasadena First Church, is meeting each Wednesday noon during Lent for luncheon.

Shafter had no men's organization but as a direct outgrowth of the campaign last October to raise $30,000 for a building fund many new men became interested in the church. On February 20 a Men's Fellowship was formally organized.

Fifty *Long Beach Bay Shore* men attended a banquet meeting on January 18, addressed by Miss Grace McConnaughy, formerly of China. Members of the winning team to secure one hundred members will eat chicken at the April meeting, while the losers will satiate their hunger with beans.

The Men's Club of *Pilgrim Church, Pomona,* had an average attendance of ninety men last year and raised $1,500 for the church budget through a "Gay Nineties" program.

NEW MEXICO-EL PASO LAYMEN'S RETREAT

Glenn A. Rowles, Laymen's Fellowship Counselor, met with a committee of laymen from the New Mexico-El Paso Association at Albuquerque on February 5. Plans were made for an association laymen's retreat at Camp Thunderbird on Saturday and Sunday, April 15 and 16.

This is the first step in a more active laymen's program in this association.

* * *

DEPARTMENT OF SOCIAL ACTION

The mid-winter meeting of the Council for Social Action, held in Cleveland, Ohio, February 10-14, was quite stimulating. Over the five-day period consideration was given to many phases of our everyday living, including alcoholism, agricultural problems, communism, world government and industrial relations.

On Sunday, February 12, a joint meeting of the CSA and the Race Relations Department of the American Missionary Association featured reports from the several projects now under way in the race relations programs of our churches.

Our church members should carefully study the social action program of our denomination. I am sure they would find an honest, intelligent search for a way through which our Christian ideals might be better expressed in our daily living.

* * *

DISCRIMINATION

A friend of ours recently arrived in Los Angeles to assume the duties of his new job. He traveled across country by auto and brought his wife and six-year-old son along. They are Negroes.

After leaving Chicago they found it very difficult to find places where they were permitted to eat and sleep. Very often they were forced to take their meals out of the restaurant and eat in their car and, at least on one occasion, spent the night in their car because no motel or hotel would accommodate them.

At one motel in Nevada the proprietor apologetically refused to take them in. As they turned away toward their car, a white lady alighted from a car and approached the proprietor. Her little dog leaped out of the car and scampered about.

"Sorry," said the proprietor, "we don't keep dogs."

My friend's little boy remarked as they got back in their car, "They don't keep us and they don't keep dogs, do they, Mother?"

* * *

DISPLACED PERSONS

There was a Displaced Persons family on the train upon which I returned to Los Angeles — father, mother and a small daughter of about four years. The father told me they had landed in New York February 19, and had started immediately on their trip across country.

It was a joy to watch the spirit of freedom growing in one who had lived in the shadows of tyranny. As the hours passed their enthusiasm increased. Their spirit permeated the entire train.

I have been trying to understand why this particular trip seemed to me to be the most pleasant trip I have ever had in crossing the nation. At this moment, as I attempt to tell of this DP family I discover why. The renewal of the spirit — the awakening of faith — is contagious.

— Geo. L. Thomas, *Director of Intercultural Relations*

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THE PILGRIM FRONTIER

Issued monthly, October to June, by The Congregational Conference of Southern California and the Southwest, in cooperation with The Missionary Herald at Home and Abroad.

Publication office, New York.

Editor, Associate Superintendent Glenn A. Rowles, 3125 W. Adams Blvd., Los Angeles 18, California.

Subscription rate, 50 cents a year.

Free samples sent upon request.

WOMEN'S DEPARTMENT

A MESSAGE FROM THE PRESIDENT

Dorothy K. Winslow

The Conference year is drawing to a close and I shall see many of you in San Diego at the Annual Conference Meeting May 9-10.

This is really the beginning of the women's work and you have, I trust, gone home from the Redlands meeting on March 28-29 with new ideas and inspiration. I hope I have been able to bring you some of the inspiration as well as the practical plans from the Midwinter Meeting in Cleveland.

You are now beginning to make your plans for May. Many of you will come home from the women's session in San Diego with a new feeling for the Bible, as *our* speaker will be Miss Elizabeth McGuffie, Associate Secretary of Women's Work, who is an outstanding Bible student.

Miss McGuffie will be with the group of women's leaders who meet at Mar Casa May 11-12, where we will plan the work for the coming year. If you plan to be one of the necessarily limited number who attend this meeting, be sure to make your reservation early.

STATE PRESIDENTS MEET IN CLEVELAND

At 10:00 o'clock on Saturday morning, February 11, Mrs. Ruth Walley, national president, called to order the presidents of the thirty-six conferences. Meeting almost on the anniversary of Lincoln's birth, Mrs. Sorlie of North Dakota, who led the devotions, closed with a paraphrase of the Gettysburg Address as it pertained to the Christian viewpoint.

Practical aspects of women's work across the country occupied the day. Material on the six areas of work was presented by presidents who had new approaches to the subject, providing us fresh tools to pass on to presidents and chairmen of local groups. This program was continued on Monday.

On Sunday the presidents were invited to Schauffler College, one of our own schools training girls for Christian leadership. Miss Ione Catton was in charge and introduced the seven community centers, various secretaries and presidents telling of the work done in each.

In the afternoon we learned of the work accomplished by some of the money from The Women's Gift, our speaker, the Rev. Homer Yinger, representing the work in high potential churches. Another delightful speaker was a displaced person from Czechoslovakia, a student at Schauffler College attending on a scholarship. Our devotions, after a very pleasant tea, were led by Miss Ruth Isabel Seabury who spoke on "Fear." The Schauffler choir sang a group of songs.

A lighter note was introduced when we were invited to a party on Tuesday night. Invited guests, besides all of the women secretaries, were the Moderator, Miss Helen Kenyon, and Mrs. Geo. Wilson, a vice president of The American Board.

You would have been proud of the final summing up of our sessions by Ruth Walley, who gave her report with the grace and charm for which she is well remembered by those of you who met her last fall.

The general consensus of opinion is that this meeting was valuable to the delegates in all areas, and that we would all go home filled with plans and given the inspiration to carry them out.

DOROTHY KEYES WINSLOW, *President*

WOMAN'S FELLOWSHIP BOARD ATTENDANCE

Long Beach First, under the able leadership of Mrs. Ernest P. Branson, has a plan to rectify poor attendance at bi-monthly Board meetings. The executive Board pays for four lunches each meeting and different members of the Board attend. This gives Long Beach a well-informed local executive board and is a fine plan for other women's groups to follow, even though only two reservations are made each time. Nothing helps the local women's group like contact with other groups working toward the same or similar goals. I pass this suggestion on to you with high hopes for its adoption in your Fellowship.

MRS. L. H. POTTER, *Chairman, Los Angeles Association Women*

VISITED MISSION STATIONS VIA PLANE

Miss Elsie Farris of Long Beach, chairman of the West Coast of Mexico Commission, who left by plane in December to visit missions in Japan, the Philippines, India, the Near East, and other places, expected to be home in time to speak at the Women's Fellowship meeting in Redlands March 28 and 29. As an official American Board delegate she attended the fiftieth anniversary of the beginning of Protestant work in the Philippines. She is an excellent speaker and has a timely message.

MINISTER'S POST-EASTER CONVOCATION

Time: April 10-13. *Place*: Balboa Island. *Cost*: $7.50 for board and room for three full days, a reduction from last year due to Conference subsidization. *Speakers*: The Rev. Fred S. Buschmeyer, Department of the Ministry of The General Council; Mervin M. Deems, Professor of the History of Early Christianity and Missions, of Chicago Theological Seminary.

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PILGRIM PRESS SERVICE

3125 W. Adams Blvd.
Los Angeles 18, Cal.

MRS. RUTH M. BERRY, *Director*

The Pilgrim Press Book Room has many interesting new books. Some of these deal with our concern for liberty and our new emphasis on Protestantism. Among these books are:

The Protestant Era, Tillich . . . $4.00
Religious Liberty in Latin America, Howard 2.00
(A Religious Book Club choice)
The Place of Religion in the Public Schools, Howard 2.50
Religious Liberty, Northcott . . . 2.00

Additional Books for the Lenten Season:

Inner Light — devotional anthology 1.75
Thy Health Shall Spring Forth, Dicks 1.75
The Life of God in the Soul of Man, Scougall 1.50
Contemporary Thinking About Paul, Kepler 6.00
Man's Religions, Noss 6.00
Recovery of Man, Barry 2.00
On Beginning from Within, Steere 1.50

For Parents and Children:

Why Should I?, Walpole 2.00
God's Loving Kindness, Jones . . 2.00 (devotional)
Thank You, God, Bremner . . . 2.50
The Story of Jesus, Bowie 2.50
A Small Child's Bible, Doane . . 3.00

DEPARTMENT OF CHRISTIAN EDUCATION

TRAINING INSTITUTES ON THE NEW CHURCH AND HOME SERIES

We are very glad to report that Miss Mildred Widber of our national staff and an expert in church school materials will be with us for a series of training institutes on the new church school curriculum materials. These materials will be put into use with the fall term. Miss Widber's schedule brings her into our area May 5 to 12. Dates and places for the institutes will be mailed to all pastors, church school superintendents and religious education workers just as soon as the schedule is complete. Every church should plan to have as full an attendance as possible of their church school staff at one of these institutes. Watch for announcements of dates and places.

HERE ARE THE CAMP DATES FOR 1950

Pilgrim Pines

June 1- 4 — Adult Camp
June 16-18 — Young Adults, Single
June 22-26 — P.F. Alumni and Over Hi
June 26-July 3 — High School Camp
July 3-10 — Junior High
July 10-17 — Junior High
July 17-24 — Junior High
July 24-31 — Children's Camp
July 31-Aug. 7 — Children's Camp
Aug. 7-14 — High School
Aug. 14-21 — Pilgrim Fellowship Leadership Laboratory
Aug. 21-28 — Family Camp (two 3-day periods)
Aug. 28-Sept. 1 — Ministers and Wives
Sept. 1- 4 — Young Adults, Married
Sept. 15-17 — Laymen's Fellowship

Camp Thunderbird

Camp Thunderbird, near Santa Rita, New Mexico, will run a camp of nine days, June 11-19, to which both Junior and Senior High School students are invited. The Rev. Clarence E. Parr will direct the camp and there will be separate program schedules for Junior and Senior High students.

Pilgrim Playground

The schedule for our camp in Arizona, southwest of Flagstaff, is:

July 10-26 — Junior High
July 17-26 — Senior High

The Rev. Waldo S. Richards will direct the camps again this year.

Camp Greenhorn

The dates for this camp in Kern County: June 17-24, Junior and Senior High.

Camp Marsten

This camp in San Diego County will have a camp for Junior High August 25-September 1.

COLLEGE AGE MIDWINTER CAMP

This camp brought seventy young people to Pilgrim Pines for the weekend of February 17-19. Pres. A. C. McGiffert, of Chicago Theological Seminary, did a masterful job in leading our thinking about the mature Christian person. Other leaders included Prof. John von Rohr, Pomona College; the Rev. Jos. Brady, First Church, Los Angeles; Bob Fitzgerald, Whittier; Ken Croft, American Friends Service Committee, Pasadena; and Benjamin Molnar, Pasadena.

There is an increasing demand for conference-wide fellowship of college-age people. The next scheduled event will be the Sierra Madre conference at Sierra Madre Church April 14-16. The Rev. Albert W. Palmer will be the principal speaker. Prof. Harland Hogue of Scripps College will deliver the sermon on Sunday.

NEWS OF THE CHURCHES

Note: News from some of the churches in our Conference do not appear in these columns because information is not supplied the Conference office. We would like to have all of the churches send us interesting highlights from time to time.

GLENN A. ROWLES

* * *

ARIZONA ASSOCIATION

Phoenix Encanto. Over one hundred persons attended the annual meeting on January 24. Sixty new members were received during 1949, making the membership now 152. The plans of the Building Committee relative to the new sanctuary were approved. It was voted to start construction as soon as financial conditions permit. The Rev. Waldo S. Richards, minister.

Phoenix, First Church was host to the Arizona Association Meeting on March 5 and 6. Special speakers were the Rev. Norris Wilson of New York, and Mrs. Samuel W. Keck of South Dakota. . . . Miss Katharine Hooper has joined the church staff to fill the vacancy caused by the resignation of Mrs. Helen Herbrecht. . . . President Ronald Bridges, Pacific School of Religion, gave a series of lectures March 26 through the 29th. . . . Seventy-eight new members were received during 1949. The Rev. Frederick A. Barnhill, minister.

Phoenix, Union Church had as its guest preacher on February 19 Supt. Nelson C. Dreier. A family potluck dinner followed the service. The Rev. Aylesworth B. Bell, minister.

Prescott. President Arthur C. McGiffert of Chicago Theological Seminary visited the church on February 24. . . . The Rev. Charles Franklin Parker, minister, entered upon his seventeenth year in February as pastor of the church. . . . Thirty-four new members were received into the church last year.

KERN ASSOCIATION

Bakersfield, First Church was host to the Kern Association on March 2. Besides the Conference staff, Mrs. Samuel W. Keck, of South Dakota, and the Rev. Norris Wilson, of the Missions Council of New York, were principal speakers. The Rev. John S. Whiteneck, minister.

Paso Robles, Plymouth. A financial campaign directed by V. V. Hackley raised $18,000, two thousand dollars beyond the goal set, to be used for the remodeling of the sanctuary which involves adding twenty feet to its length. Half of this sum was received in cash. The ministry of the Rev. Lester C. Pritchett during the past three years has revitalized the church.

Shafter, Union observed Youth Sunday on January 29 with several young people participating in the morning service. . . . On February 15 the church voted to allow $60,000 for the new church building. Harry Pierce will be the architect. . . . A new married couple's group, still unnamed, was organized in February. The Rev. Gordon J. Baker reported 676 pastoral calls in 1949.

Wasco recently installed an automatic floor furnace in the parsonage. Additional office equipment for the minister and church included a typewriter, duplicating machine and mimeoscope. A good financial year for 1949 is reported by the Rev. Elmer J. Windisch, minister.

Atascadero Community. The new church was nearing completion in February and plans were being made for the necessary furnishings. The Rev. Ralph Veit, minister.

Glendale, First Church had an average attendance at the morning services last year of 412. The total expenditures of the church last year amounted to $32,177.01; a balance of over $1,200.00 was carried over into the new year. . . . Youth Sunday was observed on January 29 with three young people giving brief talks and other young people participating in the service. . . . A displaced family, sponsored jointly by the Glendale Church and the Mt. Hollywood Church, was expected to arrive soon. The Rev. Jesse F. Perrin, minister.

La Canada

La Canada Community Church in January employed a firm of architects to develop an over-all master plan for future improvements to the church and to project plans for a new educational building. . . . Young people were in charge of the Youth Sunday service on February 5. The Rev. Lawrence J. Weinert, minister.

Laguna Beach, Neighborhood. Prominent upon the calendars of the church each week is this slogan: "This is the year we start to build." Specifications for the new building were to be submitted to contractors in January. The Rev. Philip E. Gregory, minister.

Long Beach, Los Altos United Church. Although this church has not been formally organized, the Rev. Murray T. McNeil, Jr., minister, received his first group of new members in January. The charter membership roll will close on Palm Sunday. Services are being held in the Red Barn, but plans are almost completed for the beginning of the construction of the first unit of the new church.

Los Alamitos Community Church. Mitchell Bedford, who began his ministry on February 5, is developing much interest and new families in the community. Church attendances have increased rapidly and a young people's organization is being formed.

L.A., Armenian Gethsemane recognized the two-year ministry of the Rev. Norair Melidonian on February 10 by presenting the minister with a new 1950 Plymouth car!

L.A., Chinese Church held its annual meeting on January 29 following a church night dinner. Following this, a service was held in the sanctuary. Assoc. Supt. Glenn A. Rowles of the Conference staff installed the newly elected officers of the church. The Rev. Ivan Y. Wong, minister.

L.A., Colonial Church. The Rev. E. Walter Smith, minister, had an installation of church officers and ordination of deacons and deaconesses at the morning service on February 5.

L.A., Eagle Rock United reports that its 1950 budget of $13,500.00 was over-subscribed. Prior to Easter an effort is being made to liquidate a debt of $3,241.00, the balance of an obligation which dates back to the federation of the Methodist and Congregational churches fifteen years ago. An initial response has been evidenced.

The Rev. Paul E. Babbitt, minister.

L.A., First. During the fifteen years' pastorate of the Rev. James W. Fifield, Jr., 6,031 members have been received into the church. The present membership is 4,393 members. Like the shift in population of the city, there is an inevitable flux of membership in a metropolitan church.

L.A., Hollywood. The Youth Choir of the church participated in an interracial service at the Lincoln Memorial Church in February. Robert Holmes, director, and the Rev. Walter H. Staves participated. . . . The church was host to the Los Angeles Association Meeting on Tuesday, February 28. The Rev. Walter A. Mueller, minister.

L.A., Lincoln Memorial. The thirty-seventh anniversary program of the church during the week of February 12-19 included a program of American Negro folk music with choirs of half a dozen churches participating, an oratorical contest for high school students on Monday evening, the church Valentine party on Tuesday, a program of musical artists on Wednesday, a service of worship participated in by the minister of the New Hope Baptist Church and his choir on Thursday evening, an anniversary banquet on Friday evening, and special services on February 19 climaxed by a fellowship supper and panel discussion presided over by George L. Thomas of the Conference Department of Social Action. The Rev. Lloyd E. Galloway, minister.

L.A., Masis Armenian. The Rev. P. S. Levonian conducted an installation service for church officers on January 8. . . . Mrs. Meline Mugerdichian of Beirut spoke at a women's meeting on January 26 concerning conditions in Lebanon. The local church has contributed toward the work of the Armenian National Sanitorium in Lebanon.

L.A., Western Knoll. An installation for new church officers was held on Sunday morning, February 5. The church at its annual meeting set as its goal for 1950 a 25% increase in membership, church attendance, finances, and in the work of the organizations. The Rev. George W. Haskell, minister.

Westwood Hills, Los Angeles

L.A., Westwood Hills. A recommendation was made to the church at its annual meeting that "an experienced and qualified staff person who will be responsible for developing an effective religious education and youth program for the church" be employed not later than July 1. . . . The Mission Choir on February 12 sang a new anthem, "Anthem of the Atomic Age," words by the Rev. S. Mark Hogue and music by Meredith Wilsson. This will soon be published.

L.A., Woodland Hills. The Community Church has been experiencing serious growing pains recently because certain conditions have not been fulfilled regarding the building and safety codes. A paved parking arrangement must be provided, as well as a fence surrounding the property, fire doors, and so forth. A concerted community effort was made in February to secure the $2,500 needed. A new record in attendances was achieved in January with eighty at the morning service and 126 pupils in the church school. The Rev. Melvin H. Harter, minister.

Manhattan Beach. Miss Lois V. Hamer, Church School Worker for the Conference, spent the third week in February at the church working with leaders of the church and church school. The Rev. James A. Peterson, minister, served as Congregational guest leader at the National Christian Teaching Mission in Riverside in February.

Pomona Pilgrim. The Rev. William D. Pratt gave particular recognition to youth on Sunday morning, February 5. While many churches have a dearth of adults in church school classes, Pilgrim Church features adult classes, believing that a continuation of religious education should follow adolescence.

San Dimas Community. On Youth Sunday, January 29, three young people spoke on "What the Church Means to Me." Other young people participated in the order of worship. . . . The church membership committee has set a goal of fifty new members in 1950. The Rev. Francis C. Ellis, minister.

The *Santa Ana Church* was host to an area Young Adult Workshop on Sunday afternoon and evening, February 19. The Rev. Philip E. Gregory of Laguna Beach Church spoke on "The Religion of Abraham Lincoln." . . . The church recently recognized the tenth anniversary of the minister, the Rev. Fred W. Niedringhaus.

Santa Barbara, First. Eleven young people participated in the morning service on Youth Sunday, February 12, three of them giving short talks in lieu of the sermon by the Rev. C. Eugene Sill.

South Pasadena, Oneonta has sold its Fletcher Drive property to the Latter Day Saints. Bids on the new church building were to be opened February 17. Cash, securities and pledges toward this project now total $191,000.00. The Rev. Henry David Gray, minister.

* * *

NEW MEXICO-EL PASO ASSOCIATION

Albuquerque, First Church reports six months' complimentary subscriptions of the Missionary Herald-Pilgrim Frontier are sent to new members after they unite with the church. Copies of *Advance* are also provided new members. . . . Mrs. O. I. Langseth has set an enviable record through the securing of sponsorship of sixty-three displaced persons. The Rev. Clarence E. Parr, minister.

The *Santa Rita Community Church,* the Rev. Harold E. Johnson, minister, sponsors "The Bible Book of the Month Club" for Bible reading and study. One Sunday evening each month is given to the study of the assigned book and the sermons for that month are based upon this book.

* * *

SAN BERNARDINO ASSOCIATION

Alessandro Valley. The men of the church recently reroofed the building and installed a ceiling of cellotex. Work is continuing on the building which will cost about a thousand dollars. The Rev. Carl E. Magnuson, minister.

Highland Church has made great progress during the pastorate of the Rev. Willis E. Smith during the past four and half years. One hundred and thirty-five new members have been received into the church. The budget has grown from $2,345.00 to $8,011.25. The church property has increased in valuation from $15,000.00 to $85,000.00. Additional property has been acquired for the church. Work on the parsonage has doubled its value.

Ontario, Bethel. Dr. Ernest Ligon, Schenectady, New York, founder of the "Ligon Plan," preached on February 19 and counseled with church school leaders. . . . The church participated in a community-wide Christian Teaching Mission, March 2-9. The Rev. Donald W. Head, minister.

Perris has been experiencing increased church attendances. Junior and senior high groups are very active. Pilgrim Hall is used extensively by organizations in and outside of the church four or five times a week. . . . The church school had a consignment of books from Pilgrim Press Service and most of them were sold in the parish. The Rev. Carl E. Magnuson, minister.

Rialto, First Church benefited greatly from the week's visit of Miss Lois V. Hamer, Church School Worker of the Conference. She counseled with all departments of the church school and participated in family visitation. Professor Joseph Baccus of Redlands is serving as interim minister.

Riverside, First Church received fourteen new members on Sunday, January 22. In 1950 the budget totals $25,925.00. The church is sponsoring a displaced persons family of four members from Hungary. The Rev. Paul W. Yinger, minister.

San Bernardino, First Church entertained the association meeting on March 3. Special guest speakers were the Rev. Norris Wilson of New York and Mrs. Samuel W. Keck of South Dakota. . . . The Shipmates, a married couples group, recently entertained the young couples' organization from the Jewish Synagogue at a box social on February 21. . . . The church's eighty-third birthday was observed on February 14 with Dr. William C. Jones, president of Whittier College, as the banquet speaker. The Rev. Arnold Allan Brown, minister.

SAN DIEGO ASSOCIATION

Alpine Community. The Rev. Lawrence Chaney, former missionary in Burma, was the guest preacher on February 5. The Rev. Roger M. Larson, minister.

Escondido. The Rev. Glenn A. Rowles of the Conference staff preached on Sunday morning, February 26 and formally installed the new officers of the church. The Rev. Alfred H. Ackley is the minister.

Ramona. Mrs. Samuel W. Keck of South Dakota was the guest speaker Sunday morning, February 26. The Rev. Lambreth E. Hancock, minister.

San Diego, Kensington. The annual meeting of the church on January 17 marked the tenth anniversary of the church and the beginning of the fifth year of the pastorate of the Rev. Lester E. Bond. During the past four years the church budget has more than doubled, a large indebtedness has been cleared, and the church is debt free. The membership has also more than doubled. Benevolence contributions have been raised from $150.00 annually to $1,200.00 annually in 1949.

San Diego, Mission Hills. Youth Sunday was observed on January 29 with several young people assisting the Rev. John C. Wiley in the pulpit. Sixteen new members were received into the church. Plans are being made for the dedication of the new recreational building on March 26.

San Diego, Paradise Hills. The Rev. Dennis J. Bennett has recently experienced a case of the mumps. While he has done a remarkable job as minister of this growing church, his worth has been fully recognized without his becoming "puffed up."

San Diego, Plymouth, was host to the San Diego Association Meeting on Sunday afternoon and evening, February 26. The Rev. John James Barbour, minister.

The Southwest

Where the Culture Is Oldest

The sixth of a series of regional articles on the history and state of our Congregational Christian churches.

Charles Franklin Parker

Congregationalism is youngest where the culture is oldest in the United States.

This is another way of saying that our Congregational Christian churches were established in comparatively recent times in that vast region known as the Southwest. There a well defined Spanish culture was prevalent long before the Pilgrim Fathers came ashore to build their homes and colony in New England. In a very real sense, the coming of our churches to the Southwest was the forging of the last link in the chain welding two distinct cultures into a practical national Christian unity.

HERITAGE OF PIONEERS

Congregational Christian churches and influence came in the latter years of the nineteenth century when migration was flowing westward. The newly established territories, gained through the Louisiana and Gadsden Purchases, were being organized under the northern influence of representatives and governors sent by the Union from New England and the old Northwest Territory. The call of the Forty-Niners brought miners, homesteaders and entrepreneurs. Here our Congregational heritage has come from the pioneers who "rounded the horn" or came by wagon train to carve out a new empire in the Far West. These people, like their Pilgrim forefathers, brought their churches and schools with them. Soon the evidences of their works were apparent.

ESTABLISHMENT OF FREEDOM

From the beginning these churches have had two characteristics identical in purpose. *First* was the establishment and maintenance of freedom-loving, spiritually centered, intellectually respectable, socially conscious, democratically practical and missionary-motivated churches. Throughout the region these churches have exerted a progressive, liberal, educational and spiritual function. Today they are recognized as being morally influential far beyond their numerical strength.

Second was the establishment of schools. Under the old New West Education Society, many academies were founded in the *plaza* towns of New Mexico, and the old Santa Fe Acad-

emy was the ancestor of the fine University of New Mexico. In Southern California were Pomona and Scripps Colleges. Missionary work among the Spanish-speaking peoples led to the establishment of schools and colleges in both the Southwest and in Mexico; hospitals such as the one in Grants, New Mexico; and community centers among the foreign-speaking populations such as the Japanese, the Chinese and the Armenian Christians.

UNIQUE COOPERATION

On the West Coast, the foreign work of the American Board for Foreign Missions was merged with the continental work of the Home Boards. The Spanish-speaking work of both Mexico and the Southwest is now coordinated under a Superintendent of Spanish-speaking Work who serves under the West Coast of Mexico Commission of the American Board, the Spanish-speaking Committee of the Congregational Conference of Southern California and the Southwest, and the Board of Home Missions. This cooperative arrangement of a Conference with the American Board and the Home Board to coordinate all of the work among a language group is unique.

The Conference of Southern California and the Southwest is a regional Conference. When in 1943 a merger was effected between two separate Conferences of Southern California (including the southern one-

Wide stretches of beach outline a beautiful coast of about 300 miles from north to south.

This regional Conference area embraces a territory of 1,100 miles from east to west and 200 miles from north to south. *Below,* Mexican church in Pomona, California, is one of our many Spanish-speaking congregations.

third of California, a southern segment of Nevada, and responsibility for mission work in Mexico) and the Conference of the Southwest (embracing the states of New Mexico, Arizona and the city of El Paso, Texas), it was with a very positive consciousness that they were one in spirit, likemindedness and desire. It was also believed that administrative procedures would be improved and that a rather large missionary district might realize growing self-support.

Two things are apparent in this regional relationship. *First,* this region is not a mere combination of states; it includes two entire states and segments of three others. *Second,* it is not simply a large undesignated area of contiguous territory. Many facts went into defining of boundaries. This present regional Conference was defined by a democratic procedure of choice determined largely by factors of mobility, accessibility to a common trade center, basic cultural and attitudinal homogeneity, a trade area pattern and mutual helpfulness.

330,000 SQUARE MILES

This regional Conference area embraces a territory of 1,100 miles from east to west and 300 miles from north to south, totaling 330,000 square miles. There are 137 churches, well divided as to city, town and village. The number includes three Chinese, one Finnish, three Armenian, seven

Chinese Mission in San Diego, California.

Japanese, one Negro, seven Spanish-speaking and one interracial church.

The Southwest divides naturally into two topographical areas. In general, the vast area east of the coastal range is arid desert and mountain land; that portion west of the range is lush foothills and plains.

RAPID GROWTH

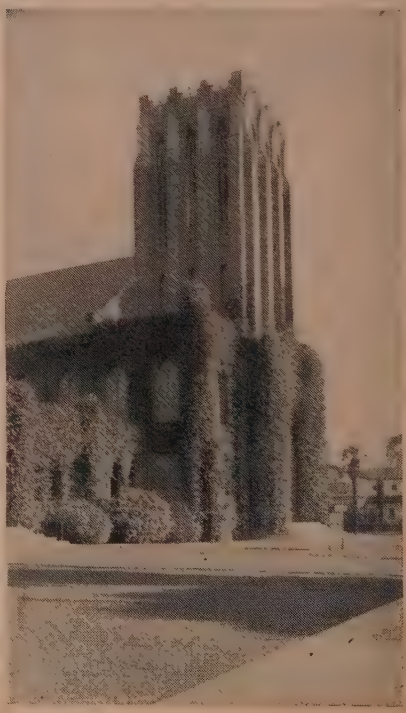
Common cultural patterns, business conditions and population movements affect the whole region. During the war years the western population trend was accelerated. The region is having growing pains, and multitudinous adjustments are necessary. No end to the population growth is in sight. Thus the region must look to the denominational agencies for continued aid in building churches and maintaining some projects that are national in nature, parts of the whole problem of population movement, mobility and dislocation.

The Conference leadership knows that the great majority of California's new residents are Protestant in faith. This leadership is aggressive, optimistic, realistic and willing to accept new responsibilities. Not for a moment would this region think of itself apart from the total Fellowship which carries forward the work in our own common Christian enterprise, and to share in the total world responsibility of our churches at home and abroad. It considers itself only one of the many regions where a vigorous Christian work must grow, that the mission of the Church may come to rich fruition.

Mr. Parker is minister of our First Congregational Church in Prescott, Arizona.

Photos by Screen Traveler, from Gendreau.

Our historic church in Pomona, California.



The Answers

TO YOUR QUESTIONS

on our denominational program of higher education in the United States

G. BRYANT DRAKE

What Is Our Denominational Program in Respect to Higher Education in the U.S.?

There are twenty-three four-year colleges, two junior colleges, two five-year seminaries and eight graduate seminaries, all of which are called church-related but are interdenominational in spirit.

There are also at least 160 college or university campuses where some sort of ministry to Congregational Christian students is carried on by local churches and pastors, in cooperation with other denominations, or through our own student centers.

What Colleges Claim To Be Congregational Christian Colleges?

Beloit, Beloit, Wisconsin; Carleton, Northland, Minnesota; Defiance, Defiance, Ohio; Conservation, Iberia, Missouri; Doane, Crete, Nebraska; Drury, Springfield, Missouri; Dillard, New Orleans, Louisiana; Elon, Elon College, N. C.; Fisk, Nashville, Tenn.; Grinnell, Grinnell, Iowa; Ill., Jacksonville, Ill.; Knox, Galesburg, Ill.; LeMoyne, Memphis, Tenn.

Marietta, Marietta, Ohio; Northland, Ashland, Wisc.; Olivet, Olivet, Michigan; Pacific U., Forest Grove, Ore.; Piedmont, Demorest, Ga.; Rocky Mountain, Billings, Mont.; Schauffler, Cleveland, Ohio; Talladega, Talladega, Ala.; Southern Union, Wadley, Ala.; Tillotson, Austin, Texas; Tougaloo, Tougaloo, Miss.; Yankton, Yankton, S. Dak.

How Much Does the Denomination Contribute to Their Support?

Eighteen colleges (not including Olivet) and one five-year Seminary received $27,000 from the Board of Home Missions this fiscal year in gifts ranging from $500 to $4000.

Six colleges received $240,000 through the American Missionary Association from endowments established for Negro education. State Conferences contribute annual gifts to colleges of $1000, $1500, $2000, $6000, $14,000, but only a minority of the colleges receives money from the Conferences.

A few colleges receive annual gifts from local churches. Most of our colleges must be satisfied with gifts from individuals. We like to assume

Above, beautiful Frees Hall Dormitory for Women at Doane College in Crete, Nebraska.

that Congregational Christians make generous personal gifts to our colleges. The Congregational Christian College Council urges that all church members give $1.00 a year to church-sponsored higher education.

What Do We Do for Students in Non-Church Colleges?

We establish student centers in universities where large numbers of Congregational Christian students are concentrated. These are manned by one or more full-time workers whose job is to minister to students.

The center becomes a "home away from home," and has facilities for many kinds of activities. At one university we have a student church, composed of students and a few adults. Churches near the campus sometimes carry on an extensive ministry to students.

What Purposes Lie Behind Our Activity in Higher Education?

We desire to give every young man and woman an opportunity to receive Christian higher education. We hope to deepen their spiritual lives.

We strive to train them in churchmanship so that our churches may have prepared leadership. We seek to interest as many as possible in church vocation—the ministry, missions, etc. We endeavor to serve our youth in college by meeting their individual needs.

What Is Done in a Student Center?

There is friendly service of all kinds, counselling, recreation, worship, study, discussion, committee meetings, cooperative dining.

Some centers are highly organized and rank high in campus extra cur-

"We desire to give all young people an opportunity to receive Christian higher education." *Above*, between classes, Marietta College. *Below*, foreign students at Carleton.

ricular activities. There is practical training in churchmanship through the responsibilities assumed and the education given.

Do We Have a Congregational Student Organization?

Our students belonged to Pilgrim Fellowship until the Congregational Christian Student Fellowship was organized at Grinnell in 1946. Two years later CCSF became the United Student Fellowship (Congregational Christian and Evangelical and Reformed students) at the Assembly in Defiance, Ohio. USF has a possible constituency of 50,000 C.C. students and 25,000 E. & R. students.

What Kind of Religious Ministry Is Carried on in Our Church Colleges?

All of our colleges are concerned about religion. Many of them make staff provision for religious ministry on the campus through a chaplain, pastor, counsellor or director of religious activities. The program is always interdenominational in the sense

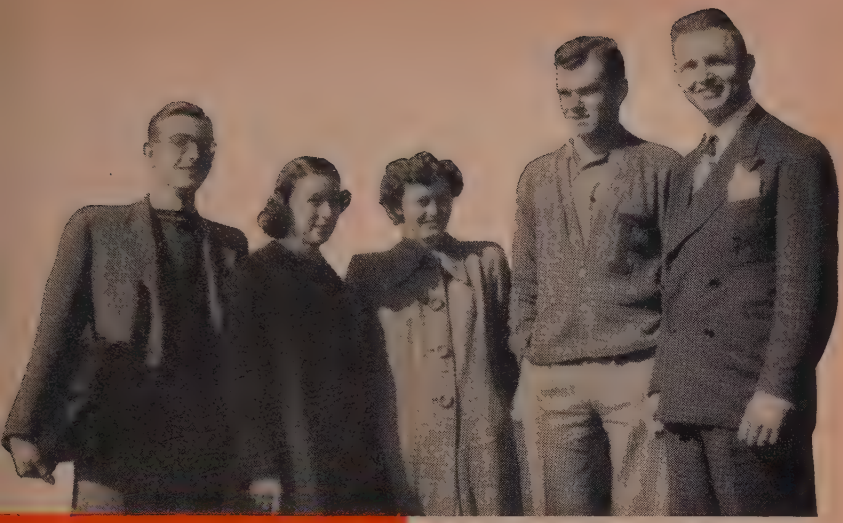
An informal, but earnest, sociology class, above, at Pacific University in Forest Grove.

that the whole student body is included.

Religious services are carried on periodically, and courses in the Bible are in the curriculum of all the colleges.

Is Preparation Given in Our Colleges for Work in Religious Education and/or for the Parish Ministry?

A general preparation is possible in any of the colleges. In twelve of them there are special courses in religious education. Courses in college departments of religion will prepare the layman to be a better church school teacher and a more intelligent lay member of the church. All of our colleges provide excellent preparation for a theological seminary course.



tudents of Piedmont College in Demorest, eorgia, *above*, with their new President, ames E. Walter, *extreme right*. *Below*, biol- gy students of Illinois College at work.

Are There Many Congregational Christian Candidates for the Ministry in Our Colleges and the Universities?

A few of our colleges have as many as twenty or thirty Congregational Christian students planning for a church vocation. Some of these are young women who will go into religious education or nursing. All of our colleges presently have candidates for these professions.

Many of our student centers also have candidates for a church vocation. The rosters of theological seminaries increasingly contain the names of leaders from colleges and universities which participate in our student movement.

What Is the Department of Higher Education?

It is a department of the Congregational Christian Division of Christian Education which represents the denominational concern with higher education—church colleges, ministry to students, recruiting for a church vocation among students, administra-

"Our colleges are up-to-date in courses offered." Above, visual aids class, Schauffler College.

tion of the loan fund for seminary students, placement of student workers and college teachers, sponsorship of the United Student Fellowship, training of student workers, assisting college missions, and so on.

How Are the Churches Related to Higher Education?

Nearly every church has students who need the ministry of a student center or church college. The church should send the names of such prospective students to workers or college chaplains. A student recognition service during vacation is a way by which the home church may emphasize the place of religion in education.

No church is so poor that its organizations or members cannot contribute directly to the denominational program of higher education by annual gifts and through bequests. Colleges, State Conferences and the Board of Home Missions are empowered to hold funds in trust for Christian higher education.

What Is the Board of Home Missions Budget for Ministry to Students?

In the Board of Home Missions budget, $40,000 was provided for our ministry to students for 1949-50. In 1948-49 the provision was $53,181.25.

What Is a Student Worker?

A student worker is a person who carries on a ministry to students. Nearly all of our student workers are theological seminary graduates. Many have taken special courses in preparation for the student ministry. Some of the best workers are people in middle life who are devoting their careers to this ministry.

Such workers have skill in counselling, administration, recreation di-

rection, and teaching. They are well trained in theology, the Bible, church history, churchmanship, social ethics, and are thoroughly acquainted with the Christian student movement.

How Are State Conferences Related to Higher Education?

The Conference is responsible for the college and student center within its boundaries. This responsibility is not only financial, but it also includes the quality and nature of the program.

Most student center committees in-

The church-related colleges have a wide program of extra-curricular activities. *Left,* Yankton College chorus. *Below,* Christmas dinner in women's dining room, Grinnell.

clude a State Conference representative. The Department of Higher Education depends upon the Conferences for general supervision and for wise counsel in regard to all institutions subsidized by the Department.

What Are the Other Sources of Support for Ministry to Students?

State Conferences are expected to provide at least as much for student work as the Department of Higher Education of the Board of Home Missions.

Also, local churches supply as much as either the Board or Conference. Individuals, students, and parents contribute additional sums. Many of our centers are supported in cooperation with other denominations.

How Does a Church College Differ in Its Influence from a Secular Institution of Learning?

The true church college is a frankly religious institution. It is not limited in its religious ministry by secular law or custom. A span of years spent in a college where religion is accepted as primary and all-embracing will inevitably make a difference in any student's life.

What Courses in Religion Are Offered? Are These Voluntary or Required?

Catalogues of the twenty-three four-year colleges reveal that all of them offer courses in the Bible and religion. The number of curricular hours ranges from six to one hundred. Nine colleges require credits in religious studies for graduation.

Twelve colleges offer courses in religious education. Two offer courses in the pastoral ministry. Church history, the Bible, Christian philosophy, religious education and practical parish disciplines are included in these curricula.

Is the Faculty of the Church College Made Up of Christian Scholars and Teachers, or of Those Who at Least Have No Bias Against the Church?

Many of our colleges require that new faculty members should be sympathetic with the purposes of Christian higher education. Competency as a teacher is the first requirement in nearly every case. But the character of the faculties in all our colleges indicates a general policy of seeking Christian scholars, or at least scholars who are sympathetic with religion.

What Religious Activities Are Sponsored or Provided in Church Colleges Which Would Not Be Found in a Secular Institution?

Every activity found in a church college can probably be duplicated in some secular institution. But this often is a side line in the secular institution, and may be present only because the church through its ministry to students has introduced it.

Is Academic Standing as High as in Secular Institutions of Comparable Size and Resources?

This is a matter of official academic rating for each institution on its own merits, varying in accord with the institution's standards. All of our colleges enjoy high popular ratings in the states where they are located, and usually they are the most highly rated colleges in their states.

A few of the weaker institutions do not have sufficient financial resources to gain high rating, although they compare favorably with other colleges of similar economic strength.

Dr. Drake is the National Secretary of the Department of Higher Education of our Board of Home Missions.

The illustrations in this article are by courtesy of the colleges indicated in the captions.

The Society of Inquiry

VAUGHAN DABNEY

Sixteen students at Andover Newton Theological School, Newton Centre, Mass., from Jamaica, Hawaii, the Philippines, Japan, China, India, Norway and Sweden, join seminary missionary candidates and a large group of world-minded students in bringing fresh power and wider horizons to the historic *Society of Inquiry* that dates from the time (1811) of Adoniram Judson of old Andover.

Through world friendship teas in the famous museum, gift packages sent abroad, deputation teams and prayer cells, the flourishing Society carries forward the torch handed down from the past.

Special convocations and missionary emphasis week bring to Andover Newton Hill such speakers as Raymond Blakney; A. F. Ufford, and Roderick Scott from China; President Floyd Black of Robert College, Turkey; Vice-President David McKeith, Jr., of the American Board, and other distinguished nationals and missionary leaders.

Faculty support is indicated by the participation of Dean Vaughan Dabney and Professor Herbert Gezork as advisors, and by Professor Paul S. Minear and Professor Roger Hazelton as lecturers.

Many churches have sent overseas gifts of clothing and have invited members of the mission band to speak on special occasions. The Massachusetts Bible Society is still cooperating in sending Bibles to Japan. The seminary librarian, the Reverend John H. Scammon, and Foster Eldredge, student leader of the *Society of Inquiry*, have been instrumental in the sending by the Society of fifteen packages of books from Boston libraries to the Doshisha Theological Library, Kyoto, Japan.

In a day of world unrest and terror, missionary-minded students in all our Congregational Christian seminaries still plan for service abroad. The Great Commission of Jesus Christ still finds a ready response from trained and consecrated theological students. Candles still shine and the darkness can never put them out.

Dr. Dabney is the dean of Andover Newton Theological School, Newton Centre, Massachusetts. Photo by courtesy of Andover Newton Seminary.

The Society of Inquiry was founded in 1811. Today it is still active. The members, students from overseas and candidates for missionary service, meet tonight. In back row, left, is Dr. Dabney.

Religion ON THE UNIVERSITY CAMPUS

Most college and university students are religiously illiterate, states the author

DAVID J. MAITLAND

The British Congregationalist, J. S. Whale, has suggested that one is impressed by the speed and accuracy of the lightning caricaturist because in his drawings the artist eliminates all non-essentials and concentrates on the crucial features of the subject.

In this report on the present state of our Congregational Christian program of student work and to anticipate our opportunities, many interesting aspects of the ministry to students must be omitted in order that the significant characteristics may be emphasized.

FOUR CONSIDERATIONS

At least four considerations are inseparable from a minimal picture of the church's work with Congregational Christian students in America: 1. What is the future of college and university enrollment?; 2. Should the church be concerned about students?; 3. What kind of a ministry to students are we conducting?; 4. What do we need for improved student work?

There are 2,500,000 students presently enrolled in colleges and universities across the land. Wherever such a number of souls might be, the church would be unwise to disregard them. When we know that, in addition to its size, this body is energetic, intelligent, and accessible; that its average age is twenty-two years and its life-expectancy over forty-five years per person; that it is being trained for leadership in almost every business, profession and vocation in this country and for work in important posts around the globe; then, we should sense that this is the high potential opportunity of our time.

This report starts, therefore, with the conviction that the American student is of great value to God, to the church of Christ, and to society.

During the post-war years we have had the largest enrollments in the history of higher education. On the assumption that a student body of such proportions could not or would not be permanently maintained we have tended to excuse the obvious deficiencies of the church's ministry. We have assumed that enrollment would return to pre-war "normalcy," that we have already passed the peak and will soon return to the pattern of 1940. Both because our pre-war ministry to students was entirely inadequate and because we underestimated the demands of the future, we must step up our program to meet a situation that calls for tremendous effort.

College and university enrollment is going to increase, the peak is still ahead, and present records will be

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ncreasing size of the American stu-
ent body: 1. the birth rate; 2. the
umber of high school graduates go-
ng on to college; 3. the recommenda-
ons of the President's Commission
n Higher Education and the pros-
ect of subsidies for needy students.

Only a national calamity will change the picture.

We're not over the hump at all. The G.I. influx has simply given us a foretaste of what huge enrollments are like. We have been forewarned — and there is yet time to prepare.

Some people ask why we should be concerned about the college student. The answer is simple: because he

needs the church today and the church needs him tomorrow.

Let's look first at the student's role in tomorrow's church:

Out of every ten college students at least eight will marry and establish homes.

Who but today's student will take up the leadership of the church at home and abroad? Who will support this work with prayer and dollar?

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Who will bear witness to Christ in business and profession? Who will teach in His name? Who will crusade and experiment to bring the full gospel to the whole man throughout the world? To all of these and other questions today's College Joe and Jane will have to supply the answer.

There is considerable evidence to prove that Joe and Jane are really competent and concerned. Here are some random illustrations of the accomplishments of our Congregational Christian student ministry (the United Student Fellowship) at the University of Wisconsin: 1. From among all campus organizations it was our students who brought the first Displaced Person to the University. They did this in addition to providing meals for a German refugee student; 2. Thirty out of forty students who were invited, attended a meeting to discuss church vocation; 3. For more than three years the stewardship emphasis has quadrupled the budget (over $2,000 per year, 66 per cent of which is for benevolences) and doubled the number of givers.

Most students are religiously illiterate. The majority of them would not know how to locate a book in the Bible. Yet, they are spontaneously eager to know more about the Christian faith. A non-credit, cooperative School of Religion which we conduct at Madison has been very well attended. (The most popular course has been one entitled, "This is Protestantism.") Students who wish the

University of Wisconsin to offer courses in religion recently made a study of religious instruction at other State Universities which the administration has taken under advisement.

Officers of the United Student Fellowship have requested more specific opportunities for immediate service and for studies in preparation for post-university church life. Aware of the shortage of trained lay church school personnel they have urged a program of training and apprenticeship in the Madison Sunday schools.

Will the church win these young people now and prepare them for their post-university years of church life and leadership? I think that we cannot do so unless we presently show our concern for their problems and equip them for a life of positive faith.

LONG-RANGE VALUES

It is often said that a ministry to students is too costly. Those who make this charge should both recall the long-range values of the investment and check the *Year Book* for the facts. Actually we spend at least three times as much per person for a normal parish ministry as we do in student work.

We are spending through the Department of Higher Education less than one dollar per person for our 50,000 Congregational students.

FOR TOMORROW'S CHURCH

We are not building tomorrow's church with budgets that provide one-third as much for the ministry to students as is provided for the ministry to parishioners in local churches.

It is difficult to describe the ministry to students because no two situations, out of the 160 where some work is being done, are alike. The work ranges from what we have in Madison — a full-time ordained person operating out of a Congregational student center — through situations in which one trained person is responsible for several thousand students from eighteen denominations, to the really typical situation in which a local pastor must serve both his resident congregation and anywhere from fifty to 500 students.

Stated simply, student work is the active concern of the church for a sizeable segment of its own people who are going through the most critical period thus far in their lives. Somewhere between Freshman Orientation Week and Senior Commencement, almost all students find at least tentative answers to three fundamental questions: 1. What job shall I

Work but fun, too, as students cooperate in cleaning up after Student Fellowship gathering.

choose?; 2. Whom shall I marry?; 3. By what values shall I live? These questions are never easily answered and the church has betrayed its youth in failing to help.

MINISTRY OF THE CHURCH

Student work is a ministry of the church in which there is great need for discipline and for planning; and in which there is a constant conflict between spontaneity and interruption. Student work is an almost endless series of contacts with individuals and with groups. There is a daily call for instruction in some aspect of Christian belief; there is an extensive request for personal counsel, etc.

A recent survey shows that an average local church pastor can make contact with all the members and families of his parish at the rate of sixty-one calls per 100 members. The student pastor, on the other hand, must make ninety-eight separate calls to reach 100 of his people. The average turnover in local church membership is about 6 per cent each year — or 24 per cent every four years — including many young people who have grown up in the church. Over a similar four-year period the student worker has to assimilate 95 per cent into his program, most of whom have not been in this college community before.

Despite these conditions each student worker averages 100 per cent more individuals for whom he is responsible than does the local pastor.

Student work, as a rule, has been a young man's job. In at least one situation a succession of men was called to student work. These men were encouraged to develop the type of program that seemed important to them, and then were allowed to move on after a few years to a "larger" call. This pattern is an unhealthy one. Nowhere along the line does anyone give time and talent to the fundamental problems of campus work. A ministry to students cannot improve until we encourage people to stay at the job and thus carry out their long range plans.

The first among many needs is for a more active expression of concern from the home church towards its students. Incredibly few pastors keep in touch with their young people who are away at school.

We need a real student Christian movement in the United States which would bring together significant contributions from the many religious communions and so help to minimize denominational differences. Fired by such an experience, students would return to the local church with vision and enthusiasm.

NEED MORE HELP

We need more from the Department of Higher Education than its limited budget and personnel can provide. We need someone to secure for workers the best materials for student work; someone to help churches, associations and State Conferences to see and do something about the opportunity they have with students. We need someone to negotiate interdenominational matters and to present our student work to the denominational boards. We need extensive experimentation in the field to discover new methods and to substantiate historic ones. We are far behind other denominations in the student field.

No one person or agency can provide the answer to all these needs and purposes. The whole church must come alive to its obligations and opportunities. For it is only by the prayers and help of pastors and people, Associations, Conferences, Boards and General Council that an adequate job can be done.

Mr. Maitland is the director of Student Work for the Wisconsin State Conference.

Illustrations by courtesy of the University of Wisconsin.

Howell D. Davies Retires

ALBERT D. STAUFFACHER

For twenty-three years the Reverend Mr. Howell D. Davies, D.D., has presided over the Chicago office of the Missions Council as Midwest Regional Secretary. The Midwest Region comprises twenty states from Ohio to Montana and Canada to Texas.

Dr. Davies, of Welsh descent, born in a Presbyterian manse, reared in a Presbyterian parish at Oshkosh, Wisconsin, is a graduate of Ripon College and Princeton Theological Seminary.

Howell D. Davies

BUILT NEW EDIFICE

From 1912 to 1925 Howell Davies served as pastor of the First Congregational Church, Wauwatosa, Wisconsin. While there a new colonial edifice was built. In 1925 he was called to the Congregational church at The Dalles, Oregon. From there he was called to the position he now occupies. He came well qualified in birth, training, and experience. These gifts and accomplishments he dedicated to his new task and used them with skill, honor and good results.

The twenty-three years of Howell's service are marked with high and low tides in benevolence giving.

In 1927 the echoes of the Inter-Church World Movement were still rumbling. The annual goal of $5,000,000 reached its high-water mark at $3,112,520. Because giving continued to go down in 1928 and 1929, a *Plan of Advance* was launched in 1930. This plan registered a gain of $90,646, but then the Great Depression set in and by 1939 giving went down to $1,450,963.

The tide began to turn again slowly in 1940, and by 1948 apportionment giving had again gone over the $3,000,000 mark to a total of $3,046,877. Meanwhile the Unit Plan and the Committee for War Victims and Reconstruction had come into the picture, which together with "Other Gifts," brought the total benevolence giving to $5,596,949 as compared with $4,442,491 in 1927, and $1,907,439 at the low point in 1939.

During these turbulent years of high inflation, low depression, prewar, war, and post-war periods, when plan followed upon plan to stem decline and to meet emergencies, Howell kept a steady hand, an unfaltering courage and a straight course

upon the promotional activities in the Midwest Region. *He never lost sight of the centralities; namely, Christian Stewardship as the basic motivation for constancy in giving, and a vital Every Member Canvass as the most effective method for financing the local church and the benevolence program of the denomination.*

Aside from his supervision of the Midwest Region, his special portfolio has been Proportionate Giving and Stewardship. He contributed largely to both. He became an expert on the Every Member Canvass and an elder statesman in the councils of the United Stewardship Council.

ELDER STATESMAN

One of Howell Davies' monumental works is the annual Midwest Regional Meeting. To many Midwest ministers and church workers, this meeting is a most significant gathering. Multitudes testify to the inspiration and practical helpfulness derived from these meetings. It wasn't easy to plan these meetings annually during the depression and war years, but Howell's persistence overcame all obstacles and each meeting became better than the previous one. The meetings are built around the Mission Study themes of the year. They emphasize two basic needs, information and inspiration. They constitute Howell's distinctive contribution to missionary education and promotion.

A pioneering missionary education service rendered by Howell Davies was and is the Southern Tours. Year after year he has guided a group of interested friends on a purposeful travel tour to our institutions in the Southland. He saw early what all are beginning to see now — the high promotional value of personal visitation to a mission field.

Still another of Howell's "good works" is his great service as a transportation manager. He was a friend to the railway officials. They welcomed him because he dealt with them as "people." The passes and clergy certificates he secured for all of us with infinite patience and meticulous care are estimated to have a value for our work of $25,000 per year.

Howell Davies was himself a careful steward of benevolence funds. He practiced severe economy in his use of expense money. When going on a long trip he frequently traveled by coach during the day, changing to a Pullman only for the night. He always sought out moderatedly priced hotels and restaurants. His use of postcards rather than letters became the butt of many jokes, but they were always a reminder and sometimes a rebuke to others. To him the money he handled, as well as that he possessed, belonged to God. He was a faithful steward.

VALIANT LEADER

There is sadness in the thought that Howell has come to that landmark where the rules of our Fellowship say "so far and no farther. The time for compulsory retirement has come." That may be the law, but spirit overcomes law, and Howell Davies, the Christian gentleman, splendid companion, genial host to all callers, friend of all men, valiant leader in *Our Christian World Mission*, and steward of God's gospel will go on continuously in the service of his Lord and in good works to all those "committed unto him."

Dr. Stauffacher is the Executive Minister of the Missions Council.

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